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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Baitul Futuh, 181 London Road,
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Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddin_uk@yahoo.co.uk

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Editorial

Anti-Islamic activities in the name of Islam

About a year ago, some Muslims were involved in a bombing campaign and suicidal attacks in London, resulting in the murder of many innocent people. The echoes of this heinous crime were still there and the memories were yet fresh, when some terrorist groups have just recently masterminded fresh destructive activities and were able to create panic and disorder. Thank God, the authorities, due to timely intelligence, were able to control the situation and prevented loss of property and lives. However, it caused tremendous damage to the sacred name of Islam. Anti-Islamic forces immediately grasped the opportunity and named these terrorist activities as Islamic Fascism, though both are poles apart.

It is worth appreciating that the media did not invite the so-called Muslim clergy for any interview. Such interviews of the Muslim clergy normally cause a lot of embarrassment to the educated and noble Muslims. The media instead invited the Muslim politicians. In a nutshell, they state that the young Muslim generation is being involved in such terrorist activities as a form of rebellion to the foreign policy of the British Government. In other words, they put all the blame on the foreign policy of the present regime.

The Muslim political leaders, however, failed to mention one very important fact, or intentionally chose not to do so due to their political interests, which was that the so-called Muslim religious leadership is primarily responsible for misleading the younger generation towards destructive activities. They are the same so-called religious leaders whom the Holy Prophet (pboh) had foretold that they would be the most mischievous people under the canopy of the earth and would be responsible for all atrocities. Whatever the younger generation of Muslims would learn from these so-called religious leaders would result in what we are observing today, such as involvement in terrorist activities throughout the world. All this is being carried out, most sadly, in the sacred name of the Islam; in fact just to defame the most peaceful religion.

The greatest misfortune of the Muslim world is that it has totally handed over the religion to its so-called religious leaders and is following them blindly. Neither the Muslim world itself, nor its religious leaders are aware of the true and beautiful teachings of Islam and are not even aware that they are groping about in utter darkness. In addition, they have rejected the Imam of the age, the Promised Messiah, sent by God to reform them. Unless Muslims accept the leadership established by God and start their journey in the light of God-given wisdom, they will remain humiliated and defeated and will never find the way to peace and prosperity.

The main object of Islam is to establish peace and harmony in the world. Islam has never propagated disorder, destruction and the murder of innocent people irrespective of their religious affiliations, colour or creed. Islam has never regarded terrorist activities, bloodshed and murder of innocents as Jihad. It is extremely outrageous and in opposition to the common sense of justice to attribute such destructive acts to Islam, a religion the very meaning of which is peace. It is sheer cruelty to say that such atrocities will grant entry to paradise. To kill innocent people and convert their peaceful homes into abode of mourning is an extreme act of cruelty and injustice of the highest order. These acts are sheer madness or committed to satisfy the contemptible passion of a meanest person but can never be attributed to any religion, let alone to Islam.

Islam provides security to the peace of society and does not allow any kind of injustice. Islam does not permit any unlawful killing nor does it allow the committing of atrocities even during wars, instead it advocates us to deal with great care and justice. We observe the same teachings transformed into the practice of the Holy Prophet of Islam (pboh). There is a world of difference between the ignoble thinking of the so-called Muslim religious leaders and the teachings and practices of the Holy Prophet (pboh). What the younger Muslim generation is being taught by its religious leaders definitely does not reflect the practice and ethics of the Holy Prophet (pboh).

(continued on page 22)

Darsul Qur'an

Fighting in the Cause of Allah

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَاِنَّ اللّٰهَ عَلٰى
نَصْرِهِمْ لَقَدِيْرُ ۙ ۝ اِلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ
بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّ
صَلَوٰتٌ وَّ مَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَ
لَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝

Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them. Those who have been driven out from their homes unjustly, only because they said: "Our Lord is Allah". And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. (Surah Al-Hajj, 22:40-41).

According to the consensus of scholarly opinion, these are the first verses of the Holy Qur'an which gave Muslims permission to take up arms in self-defence. The verses lay down principles according to which Muslims can wage a defensive war, and clearly sets forth the reasons which led a handful of Muslims, without arms and other material means, to fight in self-defence after they had suffered ceaseless persecution for years at Mecca and had been pursued with relentless hatred to Medina and were harassed and harried there too.

The first and foremost reason given is that "*They had been wronged*". Muslims had suffered untold persecution and war was actually forced upon them. The verse shows that the Muslims were also very weak in numbers, means and material when the permission to fight in self-defence was granted to them as the comforting and encouraging words, "*And Allah indeed has power to help them*" indicate. These words also implied a prophecy that though the Muslims were weak and their enemy was proud and powerful, yet as they were fighting in the cause of truth God would help them and they would be victorious.

The second reason which led the poor and weak Muslims to take up arms was that they were driven out from their homes without a just and legitimate cause. When they were driven out, they were not left in peace even in their exile in Medina. They continued to be harassed in that place too. The original residents of Medina were incited not to co-operate with Muslims.

The third reason is given as that the only crime of the Muslims was that they believed in One God. As they said "*Our Lord is Allah*" they were persecuted.

The fourth reason is given that if God had not permitted fighting, churches, synagogues and mosques would have been destroyed and people would have been prevented from the worship of God.

After having given the reasons why Muslims were obliged to take up arms, the verse proceeds to mention the objects and purpose of the wars of Islam. The object was never to deprive anybody of his home and possessions or to deprive whole peoples of national freedom or compel them to submit to foreign yokes. It was to fight in self-defence and to save Islam from extermination and to establish the freedom of conscience and liberty of thought. The practice of the Holy Prophet in matters of wars set forth the rules and regulations which must be observed. Nowhere in the Holy Qur'an is there any mention that a Muslim has the right to kill anyone without just cause. On the other hand, it is mentioned in the Holy Qur'an that: "*Whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he had killed all the mankind*" (Al-Ma'idah, 5:33). It is obvious from this that it is a very serious crime to kill anyone unjustly; it is as if he has killed the whole of mankind. In the same way it is a very serious crime to incite others to kill anybody or even to create disorder. This is absolutely and totally against the teachings of Islam.

Dars-ul-Hadith

On the Excellence of Reading the Holy Qur'an

Abu Umamah relates that he heard the Holy Prophet say: Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet say: The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them (Muslim).

Uthman ibn Affan relates that the Holy Prophet said: The best of you are those who learn the Qur'an and teach it (Bokhari).

Ayesha relates that the Holy Prophet said: He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward (Bokhari and Muslim).

Abu Musa Asn'ari relates that the Holy Prophet said: The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet said: Allah will exalt many people through this Book, and will abase many because of it (Muslim).

Bra'a ibn 'Azib relates that a person was reciting *sura* Al-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it whereupon it began to frolic. In the morning the man came to the Holy Prophet and mentioned the incident to him. He said: This was comfort that descended by virtue of the recitation of the Qur'an (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet said that when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter (Tirmidhi).

Ibn Abbas relates that the Holy Prophet said: He in whose heart there is nothing of the Qur'an is like a house in ruin (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station, will be where the last verse of thy recitation will end (Abu Daud and Tirmidhi).

Abu Hurairah relates that the Holy Prophet said: Whenever people gather together in one of the houses of Allah for recitation of the Quran and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him (Muslim).

Writings of the Promised Messiah (as)
The Holy Qur'an

A Book filled with the teachings on Unity of God

Of all the revealed Books which we find today, it is only the Holy Qur'an whose claims to having been revealed from God are established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence. Its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God and to emphasise the perfection of the attributes of the One and Only God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect or shortcoming or any other aspersion to be cast against the Holy Creator

It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as establish its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart. *(Roohani Khazain, Vol. 1: Braheen-i-Ahmadiyya, pp 81-82)*

A Unique Miracle

The Holy Qur'an is a miracle the like of which never was and ever will be. The age of its blessings and bounties is everlasting. It remains as manifest and radiant in any other period as it was in the period of the Holy Prophet of Islam, peace be upon him. It should also be kept in mind that the speech of man is directly proportional to the vastness of his resolve, aptitude and determination. The greater his aptitude and determination and motivation, the more exquisite will be the quality of his speech. The same is the case of revelations from God. The loftier the aptitude of the recipient of revelation, the more sublime will be the quality of the word of God. In proportion to the vastness of his resolve, aptitude and determination, the revelation bestowed upon him was of the highest order, hence none can ever be born to equal him in this regard. *(Malfoozat Vol. 3, p 57)*

The Holy Qur'an is a treasure-chest, but few are those who are aware of it. *(Malfoozat, Vol. 2, p. 344)*

Boundless wisdom

The Holy Qur'an is so glorious that none other can excel it in its glory. It is *Hakam*, the one whose judgment is ultimate; it is *Muhaimin*, a compendium of all guidance. Therein is found every argument which one may require. It is this Book which has scattered in defeat the very core of the enemy's might. A Book which covers everything in depth and contains the news of what was and what is to be. Falsehood can attack it not from the front nor from the rear. It is the very light of God Almighty. *(Roohani Khazain, Vol. 16: Khutba Ilhamiya, p. 103)*

Let it be known that the most outstanding miracle of the Holy Qur'an is that boundless sea of deep wisdom – those solid facts, those avenues of Quranic knowledge so rich in philosophy - which we can manifestly present to all nations and peoples of every language, be they Indians, Persians, Europeans or Americans, whichever country they belong to. The Quranic miracle is capable of rendering them defenceless, speechless and totally disarmed. The meanings of the Holy Qur'an are unfolded as demand is created according to the changing times and stand guard like well-armed soldiers against the insinuations and aspersions cast in every age. Had the Quran been limited in extent regarding that which it comprises of solid facts and subtle realities it could not have been deemed as that perfect miracle *(Roohani Khazain, Vol. 3: Izala-e-Auham, Pt 1, p. 255)*

Establishing Peace

An address by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), to an international audience of leading politicians and dignitaries at a reception in Sydney, Australia, on 15 April 2006.

Today I am going to say a few words about Islam with reference to the present prevailing condition in the world regarding Islam.

There are many religions in the world today. A majority of these religions are confined to their respective countries or specific areas. A majority of the believers of such religions belong to some country or region. Some of the great religions exist in many countries of the world.

The Christians are said to top the league followed by Muslims. Then there are Hindus, Buddhists and Jews. If we look around, the believers of different faiths, somewhere or another, and in some form or the other, are engaged in a battle to express their superiority in the area of their interest. According to these religions, by and large, the struggle for rights cannot be attributed to their religion but is conceived as a struggle for freedom and liberty or the rights of that particular country.

But when Muslims struggle for these rights, the world targets Islamic teachings and condemns it as being responsible for the violence. Muslims or the religion of Islam is presented as a religion of terror. Admittedly, this may be due to the wrong actions of a few of the so-called Muslim organisations. However, the knee-jerk response of these organisations is also due to the double standards that prevail amongst the superpowers.

I do not, for a moment, condone the act of these so-called Jihadi organisations; but I will say this, that if the powerful nations understand their responsibilities and do not use double standards, then true justice can be established in the world.

If this does not happen then the result is already there to see for us all. It is nearly one hundred years since the nations agreed mutually to abolish wars and live in peace but they have not succeeded in stopping the wars. What is the reason for this? The answer, as I have just said, is that there are double standards for justice.

However, I stand here not to speak on this subject. In this brief time, I only want to speak about the teachings of love and brotherhood that are relevant for the existence of the smallest component of societies as well as for international relations.

I would like to say one thing. We can have peace in this world if the majority of the believers in this world, of whatever religion, develop in themselves the fear of their Lord.

We Ahmadis firmly believe that without turning to God, all our efforts for peace will prove fruitless. It is for this very purpose that Allah the Almighty has sent in this age, Hadhrat Mirza Ghulam Ahmad (as) of Qadian to unite people in the beautiful teachings of Islam and draw the attention of mankind towards honouring and discharging the rights of man. In light of this beautiful teaching of Islam, Ahmadis are conveying it to the world.

I would like to present to you some of the excellent teachings from the Holy Qur'an so that you can realise that Islam is not a religion of terrorism but gives a message of peace.

Allah says in the Holy Qur' an: "*You are the best people raised for the good of mankind; you enjoin what is good and forbid evil*" (3:111)

This is the fundamental lesson that has been given to Muslims to create high moral standards and peace in the world. It says that you are the best people or will become the best people only when you are beneficial to God's creatures, when you promote goodness and prevent evil.

Then, the Almighty Allah says: "*And help one another in righteousness and piety; but help not one another in sin and transgression*"(5:3)

Now, those who are ordered neither to transgress nor help anyone in transgression are cautioned. Every sensible person knows the definition of transgression. Everyone who indulges in violating the rights of his neighbour is guilty of transgression. Everyone who breaks the law of the

land is guilty of transgression. Anyone who indulges in any vice is also guilty of transgression.

After enjoining to help each other in good works and to desist from sin and excess, the Holy Qur'an has pointed out what the good works are. As Allah says: *"And the servants of the Gracious God are those who walk on earth in a dignified manner, and when the ignorant address them, they say, "Peace!"* (25:64)

In other words, these truly pious people walk on earth without any arrogance. They are recognised by their humility. They do their utmost to avoid being involved in any disorder. How can one expect that a home of such a person would have any disputes or that his neighbours would be upset with him or that he would commit an illegal act? Surely, he would never do that.

Then, again, Islam teaches that if you develop such excellent morals, you will be the recipients of the love of the Almighty Allah. As Allah says: "*Those [meaning the God-fearing] who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good."* (3:135)

Muslims are enjoined to spend in the way of Allah. It has been explained in another place that it is important to help the poor and the needy and to spread the true word of Islam. This is important for everyone who wishes to create peace on this earth.

Suppression of anger is also part of human nature. When someone is oppressed or is exceedingly mistreated, the reaction is anger. In this verse, one is enjoined to suppress anger and to develop a habit of forgiveness, because if you suppress your anger and forgive, you will be doing good and Allah likes those who do good to others.

It may cross someone's mind that given such teachings of forgiveness, why do we see so many battles in the early history of Islam? Why were these battles fought in the time of the Holy Prophet (saw)?

Before I discuss this, I must mention that the teachings of the Holy Qur'an are entirely in accord with human nature. All the commandments are focused on developing peace and discipline in the society. Now, if criminals are also forgiven, the whole society will be full of crimes. Therefore, Islam enjoins that the real purpose is to eliminate evil. If reformation can take place by forgiveness and by doing good, then that is fine; but if it cannot, then the matter should be submitted to law and the one who commits evil deeds should be punished.

However, there should be no excess because the real purpose of punishment is reformation and not petty vengeance. This is the beautiful teaching of Islam.

Now, let us see how and under what circumstances the battles were fought by the Muslims. When the Founder of Islam, the Holy Prophet Muhammad (saw), claimed that he had been sent as a Prophet of God, his message was to worship One God and to give up the worship of many idols. These idols were placed in the Ka'aba and because they were man-made they could not grant anything. When the Prophet (saw) invited his people to come to the One God Who grants every need of human beings, he and those who believed in his teachings were mercilessly persecuted and some were massacred in the most brutal manner. It was so cruel that amid excruciating cries, they were tied between two camels and the camels made to run in opposite direction leaving the victim split into two parts.

As a result of this torture and persecution, the Holy Prophet Muhammad (saw) and his Muslim Companions migrated to Medina. Even here, the Muslims were not left in peace and the disbelieving Meccans made preparations and attacked the Muslims in Medina. Allah the Almighty considered that to be the last straw that broke the camel's back and granted permission to Muslims to fight back. As Allah says in the Holy Qur'an:

"Permission to fight is given to those against whom war is made because they have been wronged - and Allah indeed has power to help them those who have been driven from their homes unjustly only because they said, "Our Lord is Allah" - And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty." (22:40-41)

It was in this condition that the Muslims were permitted to respond to the infidels. Because they had been victimised, Allah the Almighty promised them that He would aid and assist them. Just over three hundred men, many of whom were weak and poorly equipped for the battle, came out to face and ultimately overcame more than a thousand well-armed and equipped infidels.

Allah Almighty clearly states: *"If I do not help you then one religion will start attacking another religion and thus destroy peace."*

Religion is a matter of the heart. Force is not permitted in religion. If one does not like a particular religion, one does not have to follow it. By declaring that there is no compulsion in the matter of religion, Islam has given religious freedom to everyone to adopt whatever religion one likes.

In short, what I mean to say is that wherever permission is granted for battle, it is only for the sake of defence, to maintain peace and to stop terrorism. The Holy Prophet Muhammad (saw) always followed the way of forgiveness and doing good works as Allah the Almighty has commanded.

I have already mentioned the cruelty and persecution that were carried out against the Muslims in Mecca and various armed attacks that were carried out against them afterwards. We must keep that scenario in mind when we look at the time the Muslims gained the final victory of Mecca about eight years after migration.

A majority of the persecuted Muslims many of whom were still alive remembered what had been done to them, their wives and descendants who had been cruelly persecuted.

A ten thousand strong Muslim army finally entered Mecca but the Holy Prophet Muhammad (saw) declared: *"I am a Messenger of peace to the world, I love humanity and I am an enemy of tyranny and persecution. Therefore, O Meccans! You will not be punished today, provided you do not fight. You can do what you like. You can practice whatever religion you like. No one will question you today."* His magnanimity and forgiveness extended even to Ikrama, who was the worst enemy of Islam and had even attacked the Muslims that very day of amnesty.

When Ikrama fled after being defeated, upon the plea of his wife, the Holy Prophet Muhammad (saw) forgave him. The Holy Prophet Muhammad (saw) advised all his Muslim companions to forgive with open hearts their erstwhile enemies who had persecuted them and had subjected them to various kinds of tortures. Therefore, they all forgave their enemies.

These were the high moral standards of forgiveness that were displayed by the Holy Prophet Muhammad (saw) and his Companions. They not only forgave but showed grace because their real purpose was to establish peace and not take an eye for an eye. In view of this beautiful revenge that they took from their enemies, the enemies themselves fell in love with them and started gathering under their banner.

All this forgiveness and good deeds that were performed were only because the Holy Prophet Muhammad (saw) and his Companions wanted to gain the pleasure of Allah the Almighty. They had neither personal interest in mind nor any desire to show any superiority. Their only wish was that the world should recognise their God and establish His Kingdom on earth.

Therefore, instead of blaming Islam or any other religion, peace can only be established if we come together for the sake of betterment of humanity and for the sake of gaining the pleasure of our Creator.

Alas! Were the world to understand this principle and give up its false ego so that this beautiful world of God Almighty can become a paradise for His creatures.

Finally, I am most grateful to all the guests who have come here today and listened to me. This is also an expression of love that you have shown. It is a living proof that you possess the patience to listen so that the world can develop a climate of peace, amity and brotherliness.

Thank you and may Allah bless you all and let you work for the cause of peace and let you, those who are MPs and other officials, work for the cause of your country and nation and create a peaceful atmosphere in this country.

The immeasurable love of the Promised Messiah for the Holy Qur'an

DR. IFTIKHAR AHMAD AYAZ, OBE

The verse of the Holy Qur'an from Sura Al-Furqan (Chapter 25) holds a prophecy about the latter days. The prophecy was:

And the Messenger will say, 'O my Lord, my people indeed treated this Qur'an as a thing to be discarded.'

Our Master Hadhrat Muhammad Mustafa (pboh) had given the glad tidings of the advent of the Promised Messiah whose principal mission was to reveal the superiority and excellences of the Holy Qur'an and its dissemination and promulgation.

The Holy Prophet (pboh) said: *'When faith will rise to the Pleiades, then a man from Persia will bring it back'*. In some other narrations it is mentioned that knowledge of the Holy Qur'an will vanish and the Holy Qur'an will be discarded.

That exactly was the scenario before the advent of the Promised Messiah (as), and in accordance with the saying of the Holy Prophet (pboh) that nothing will remain of the Holy Qur'an except its name. For a long time the Holy Qur'an was no more than a piece of decoration kept on the shelf and a number of ill-fated customs and rituals were associated with it. Perilously, both by virtue of meaning and by virtue of practice, it had been completely forsaken.

It was time for the fulfilment of that great prophecy of the Holy Qur'an and the Holy Prophet of Islam (pboh), and Allah the Exalted raised that true and devoted lover of the Holy Qur'an, Mirza Ghulam Ahmad of Qadian, the Promised Messiah, the Guided One, the one who with fathomless depth of love and devotion submerged into the waters of the Holy Qur'an and secured such precious and priceless gems which were the need of the time.

The Promised Messiah was constantly devoted to the cause and study of the Holy Qur'an. His unflinching loyalty and devotion to it and the intense feelings with which he expressed his love of the Holy Qur'an leaves one bewildered, perplexed and breathless. His knowledge of and reliance on the Holy Qur'an as a potent source of guidance was only as a result of fervent prayers in solitude, through which he addressed his Lord and Creator.

On one occasion, it was discovered that whilst studying and reflecting upon the Holy Qur'an, the Promised Messiah was intently addressing God prayerfully: *O my Creator, this is Your message and I can appreciate it only if You teach me'* (Hiyat en Nabi).

Every fibre of his being and every thought which dominated his heart was his intense love for the Word of God and every interest of his life was immersed in this. When compiling his masterpieces of writings he would walk up and down his room with the Holy Qur'an in his hands, reading and meditating upon it. He always had a copy of the Holy Qur'an with him which he used to recite and mark at relevant places. It could be said without exaggeration that he had read it thousands of times. Unlike other writers, scholars or speakers who would refer to relevant literature when preparing their works, the Promised Messiah invariably referred to the Holy Qur'an. That is why in all his writings one cannot help noticing Qur'anic verses being profusely quoted. In short, the entire literature produced by him is a treasure of exhaustive commentaries of the Holy Qur'an. The knowledge of the Holy Qur'an he exposed and the way he inspired and prepared his followers to cling to it and make it the order of their lives, is an astonishing achievement, the like of which the world has never witnessed.

The Promised Messiah (as) states in one of his writings: *'The light of the Holy Qur'an has penetrated to my heart and I could not have acquired it by any other means. And Allah is my witness that if there had been no Qur'an I would have found no delight in life'*. (Aina-e-Kamalat-e-Islam, Ruhani Khazain, vol. 5, pp. 545-546).

In this context, Hazrat Khalifatul Masih IV (ra) said: *'The presentation of the Holy Qur'an as understood by the Promised Messiah (as) is the most attractive way of preaching and the strongest possible way'* (Majlis Shoora, Pedrobad, Spain, Sept. 1982).

Not only did the Promised Messiah read, study and meditate upon the Holy Qur'an but he advised his followers to do likewise. He also loved to listen to the recitation of the Holy Qur'an.

On an occasion, having embarked on a walk, he was told that a member of his walking party, the son-in-law of Haji Habib-ur-Rehman Sahib, recited the Holy Qur'an in a melodious voice. The Promised Messiah sat down by the roadside and requested him to recite some portion of the Holy Qur'an, which he willingly did. While listening to the recitation, tears rolled down the cheeks of the Promised Messiah.

His unparalleled love and devotion to the Holy Qur'an also found vivid expression at the Conference of Great Religions when his monumental work '*Philosophy of the Teachings of Islam*' was read before a vast audience. This was a masterful exposition of the five assigned themes of the Conference from the Holy Qur'an by the Promised Messiah (as).

Those around him felt that the entire existence of the Promised Messiah (as) was for the cause of the Holy Qur'an. An old lady by the name of Hayat Bibi, daughter of the late Fazal Deen Sahib, narrates that her father was very close to the Promised Messiah (as). He used to collect and deliver food to Huzur. He said that Huzur would go inside, close the door and sit in the Courtyard reading the Holy Qur'an. Sometimes he would go into lengthy prostrations and cry so much that the ground would become soaked by his tears.

The Promised Messiah says: '*It is not possible that a person should believe fully in God Almighty except through the Holy Qur'an. For this characteristic is special to the Holy Qur'an that by following it perfectly, all obstructions that exist between man and God are removed. God, Who is hidden from the entire world, is seen only through the Holy Qur'an* (Chashma-e-Marifat, Ruhani Khazain, vol. 23, pp. 271-272).

We are a witness that so many of his companions and so many in the Ahmadiyya Jama'at today, by Allah's grace, have experienced God in their lives through their devotion and dedication to the Holy Qur'an. This is the revolution which the Promised Messiah created through his love for the Holy Qur'an. And this distinguishes him as the most outstanding and unique lover and servant of the Holy Qur'an in this age, beyond comparison.

The son of the Promised Messiah, Hazrat Sahibzada Mirza Bashir Ahmad (ra), narrates that the Promised Messiah (as) was most of the time absorbed in studies and he particularly concentrated on the Holy Qur'an. Those who saw him found him reading the Holy Qur'an with such attention and devotion that he would be completely engrossed in its meaning.

It is said that a non-Ahmadi tax-collector, Munshi Adbul Wahid from Patiala, was a frequent visitor to Qadian to see Hadhrat Mirza Ghulam Murtaza Sahib, father of the Promised Messiah (as). He knew the Promised Messiah from an early age. He testifies that when the Promised Messiah was about the age of 14 or 15 years, he spent almost his entire day reading the Holy Qur'an and writing notes on it in the margins. The father of the Promised Messiah commented that he is not concerned about anything else and spends his day reading the Holy Qur'an in the mosque (Review of Religions, Urdu, Qadian, January 1942, p. 4).

Once, the Promised Messiah was travelling in a palanquin from Qadian to Batala. The journey took about five hours. Just as he left Qadian, he opened his pocket edition of the Holy Qur'an and started reading the first Chapter, Sura Al-Fatiha and for five hours he was completely absorbed in the study of this short Chapter as if it was a vast deep ocean in which he was diving to great depths in search of the pearls of love and mercy of his eternal beloved - the Holy Qur'an (Seerat-ul-Mahdi, vol. II).

Through deep and true love for the Holy Qur'an and by the blessings of devotedly following it, the Promised Messiah (as) was granted intimate knowledge of the Holy Qur'an by Allah. The fact is that the Promised Messiah (as) was sent for the service of the Holy Qur'an. He himself states: '*God Almighty has raised me so that I should expose to the world those buried treasures of the Holy Qur'an and purify and cleanse them of the vicious muck of objections heaped upon them by the opponents of Islam. Allah's torrential passion for the care of the honour of the Holy Qur'an at present is overwhelming and Allah is determined to sanctify and safeguard the honour of the Holy Qur'an against the tarnishing objections of the wretched enemy*' (Malfoozat vol. I, p. 38).

After the Promised Messiah's divine commission, the Holy Qur'an furthermore became the order of his life. God Almighty revealed to him:

'Every kind of goodness and blessing can only be found in the Holy Qur'an'.

And he abundantly benefited from that goodness and blessings throughout his life. He dived deep into

the ocean of the wisdom and knowledge of the Holy Qur'an and surfaced with such pearls and jewels which left the world dumbfounded and stunned. It was with the intensity of his love that he presented the Holy Qur'an before the world as a perfect and living scripture.

In his grand publication Braheen-i-Ahmadiyya, he splendidly established forever the truth and perfection of the Holy Qur'an by irrefutable arguments and convinced the world that it was the only scripture that would live till the Day of Judgment. He called upon followers of all other religions to contest the superiority of the Holy Qur'an regarding any matter, on the condition that their claims and their arguments must be based on their religious scriptures. It was such a valiant challenge that it reduced all other faiths to silence. No one has ever accepted that challenge to this day, and no one will ever have the courage to do so till the Day of Judgment. That is the legacy he left behind for the Ahmadiyya Jama'at, and in fact for the whole of humanity.

To ensure that it lasts till the Day of Judgment in its pristine purity, Allah graced him with the re-establishment of the system of divine succession (Khilafat). Today, we are blessed with the fifth chapter of Khilafat and we find the gems of the Holy Qur'an offered to us by our beloved Khalifa (may Allah support him with His mighty help), to reform and enrich our lives so that we can enjoy real, everlasting prosperity.

We have at our disposal over eighty books of the Promised Messiah (as) which unfold for the world the authenticity, truth and wisdom of the Holy Qur'an. It is a legacy of immeasurable treasure provided to us to publicise the Holy Qur'an all over the world and resolutely respond to any objection against it.

The Promised Messiah was immersed in the love of the Holy Qur'an on account of its unique message and uncountable beauties. But the founding sentiment of his love for the Holy Qur'an was in reality the love of God, as he says in an Urdu couplet: '*The beauties of the Holy Qur'an are conspicuously obvious, but the real cause of my love for it, O my heavenly Master, is that it has come from Thee, and my heart remains restless to kiss and circuit it over and over again.*'

It is indeed the love of Allah from which sprouts the love of the Holy Qur'an. To the Promised Messiah, the Holy Qur'an was the remedy to all ills, whether physical or spiritual.

Hadhrat Dr. Mir Mohammad Ismail Sahib (may Allah be pleased with him) narrates an incident on the day when the Ambassador from Rome was visiting Qadian; after Maghrib prayer, when Huzur was sitting on a seat, he felt some pressure in his head so he lay down on a mat on the floor. The Companions moved in to press his head but Huzur soon stopped them and when most of them had left, he requested Maulvi Adbul Karim Sahib (may Allah be pleased with him) to recite some portion of the Holy Qur'an. Maulvi Sahib complied and continued to recite in a melodious voice until Huzur said that he felt better (Seerat-ul-Mahdi, Narration No. 459).

The Promised Messiah inundated mankind with the gushing rivers of the teachings and wisdom of the Holy Qur'an. He presented the Book of Allah as a living Book. He unveiled the real, holy and radiant face of the Holy Qur'an by exposing the light of wisdom and knowledge granted to him by Allah. In all his publications and speeches, he vehemently proved by powerful reasoning that each and every letter and word of the Holy Qur'an is safeguarded and will be meticulously preserved from any sort of interpolations till the Day of Judgment.

Addressing the Jama'at, the Promised Messiah (as) states: *'I am repeatedly admonishing you that genuine love and obedience of the Holy Qur'an and the Holy Prophet (pboh) turns a person into a man of miracles and the doors of the unseen are opened upon such a perfect soul'* (Zameen-i-Anjam Atham, p.61).

How many outside Ahmadiyyat today can dare to make such a claim and produce even one person who, by the blessings of the Holy Qur'an, has become a man of miracles and for whom the doors of the unseen have been opened upon him? This is an exclusive honour for those who, in the footsteps of the Promised Messiah, have moulded their lives in the template of the Holy Qur'an.

The Promised Messiah further states: '*Allah the Exalted, by raising me at the head of the fourteenth century, commissioned me to revive and rejuvenate the vigorous faith of Islam. It is my mission that during these tumultuous times I manifest the beauties and the greatness of both the Holy Qur'an and of the Holy Prophet of Islam (pboh), and with all the light and blessings and miracles and divine knowledge Allah has given me, defend Islam against the attacks of all its enemies*' (Barakatud Dua, p. 36).

This remains the primary mission of Jama'at Ahmadiyya today. There are no people on this earth today beside the Ahmadiyya Jama'at who is ever

ready to lay their lives for the honour and sanctity of the Holy Qur'an. Indeed, it is the Ahmadis who have been slain and tortured and locked up in the terrifying dark cells for expressing their love and devotion to the Holy Qur'an. They have been made victims of blasphemy laws by those who have totally discarded the Holy Qur'an, and their example, practice and behaviour tarnishes the very name of the Holy Qur'an. Those who write misconceived commentaries of the Holy Qur'an, thereby continuing to strengthen the hands of the opponents of Islam, and they are themselves a disgrace to Islam. Whatever they do, let them know that each and every Ahmadi, man,woman, and child, is ever ready to offer every sacrifice for the honour of the Holy Qur'an. And it is through this Jama'at and only this Jama'at that the Holy Qur'an will become the order of this world soon, Insha'Allah.

With the blessings of the knowledge bestowed upon him by Allah the Exalted, the Promised Messiah inundated mankind with the gushing rivers of the teachings and wisdom of the Holy Qur'an. He presented the Book of Allah as a living Book.

The Promised Messiah (as) says: *'I hereby assure the audience that God, on Whom depends the salvation and everlasting prosperity of man, cannot be found other than through following the Holy Qur'an. Understand with conviction that as it is not possible for us to see without eyes, listen without ears or speak without a tongue, similarly it is not possible to set our eyes on that Beloved without the Holy Qur'an'* (Philosophy of the Teachings of Islam).

Stating the excellences and the greatness of the Holy Qur'an, the Promised Messiah (as) says: *'The Holy Qur'an has expressed its eloquence and richness by its truth, wisdom and encompassing all the rightful needs of humanity, and in an amazing manner has absorbed the truths of all faiths. There is no truth which is not contained in the Holy Qur'an. The beauty of it is that not even a single word in the Holy Qur'an is excessive and there is nothing that is irrelevant. Its luminous style is beyond imagination. Its boundless richness is absolutely fabulous, reflected in the beauty of its arrangement, succinctly covering mountains of knowledge from the beginning to the end'.*

As such, the Promised Messiah (as) firmly relied on the Holy Qur'an to retaliate and defend Islam against the attacks of the opponents. Whichever part or verse of the Holy Qur'an was targeted by the opponents, the Promised Messiah responded promptly in an uncompromisingly powerful manner, completely crushing the enemies' will to move any further. Such an awe-inspiring way of protecting the grandeur of the Holy Qur'an manifests the infinite passion and love of the Holy Qur'an with which he was inebriated.

His love was not limited to expressions of sentiments; he brought forth the miraculous power of the Holy Qur'an in such a forceful manner that the entire world of religion was spellbound.

A Christian priest, Imaduddin, wrote a book by the name 'Zain-ul-Aqwal' specifically criticising and vilifying the Holy Qur'an. The Promised Messiah (as) in reply, wrote the book 'Noor-ul-Haq', in which he profusely revealed the depth of knowledge and distinguished teachings of the Holy Qur'an. There are not a few, but several such instances found in his publications, where he exposed falsehood with evidence from the Holy Qur'an. Accordingly, he exhorted every believer to always base the claims of faith and support reasoning on the Holy Qur'an.

Those who love and take that passion to its ultimate heights always eulogise and portray their beloved in various ways and sing in praise of its beauties and attributes. In the same tone, the Promised Messiah revealed glimpses of the intensity of his love for the Holy Qur'an in various ways. For instance, Hazrat Yusuf (as) is said to be exceptionally handsome, but in the sight of the Promised Messiah the Holy Qur'an is far superior in its attractiveness, beauty, charm and elegance. He says: *'It is said that the beauty of Yusuf was very attractive, but the Holy Qur'an is unique in its quality and charm. You have heard that Yusuf fell into a gorge, but this Book rescues those who are in the gorge and that is its claim'.*

And he says: *'The elegance and beauty of the Holy Qur'an is the soul of every Muslim. Crescent is the moon of others; our moon is the Holy Qur'an'.*

The Promised Messiah (as) writes: *'I always felt my heart inclined towards the subtleties, intricacies and vastness of the knowledge of the Holy Qur'an and I was enamoured by its fathomless beauty. I have seen that it gives me the knowledge and so many different kinds of fruit of wisdom which will never run out and neither shall I ever be deprived of those. It is my conviction that the Holy Qur'an strengthens faith and enriches belief.*

By God! It is a priceless, matchless pearl. Its inner self is light and its outer self is light and its each and every word is light. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. I was magnetised towards it and it is firmly lodged in my heart. It has nurtured me like a baby is nurtured in its mother's womb. It has an astonishing impact upon my heart. Its beauty has charmed me.

I have seen in a vision that all honours and blessings are irrigated by the waters of the Holy Qur'an which is a surging ocean of the elixir of life. He who drinks from it comes to life; Indeed, he brings others to life. By God! Its face is more beautiful than everything else. It is a face which has been moulded in the template of beauty and crowned with splendour'

(Aina-e-Kamalat-e-Islam, Ruhani Khazain, Vol. 5, pp.545-546).

Regarding the authenticity of the Holy Qur'an, the Promised Messiah said, the Holy Qur'an is superior to Hadith and is a divine determiner to check the validity and authenticity of a Hadith. However, he further states: '*It is incumbent upon our Jama'at that if a Hadith, that is a saying of the Holy Prophet (pboh) is not against the Holy Qur'an and practice, then whatever its rank, it should be accepted and followed in practice and given priority over man-made jurisprudence'*. (Al-Haq Ludhiana Debate, 1891, Review Debate Chakralvi, p. 506).

Before the advent of the Promised Messiah (as), several Muslim sects believed that some verses of the Holy Qur'an had been abrogated and were not worth practice anymore. They were there merely for recitation and it was not incumbent to follow them in practice. The incandescent fervent love of the Promised Messiah (as) for the Holy Qur'an could not tolerate that any verses of the Holy Qur'an were abrogated, and with utmost conviction he proclaimed that not even a dot of the Holy Qur'an has ever been repealed and it will never be repealed. He was that ardent and genuine lover of the Holy Qur'an who was bent upon protecting the Holy Qur'an and strived in announcing that today only those will be honoured in Heaven who honour the Holy Qur'an.

His doctrine is that the Holy Qur'an abrogated all previous scriptures and laws, but itself it can never be abrogated as it is the final Word of God. The earth and the heaven can vanish, but the Law, the Commandments and any verse of the Holy Qur'an can never be altered. He stated that if someone believes in abrogation, he is in our sight excluded from the believers and is thus a non-believer, a heretic.

The Promised Messiah states: *'The Holy Qur'an is that authentic, pure and final word of God in which man has absolutely no involvement, not even to the extent of a dot or stroke. In all its contexts, in all its words and meaning, it is from Allah the Exalted in totality, and no sect of Muslims has any excuse not to accept it as such. Its each and every word has an excellent order of continuation and succession. It is an immutable revelation - the letters of which have been counted and because of being a miracle in itself, it will always remain safe from any kind of change or interpolation'*.

Hence, the Promised Messiah, with his profound sentiments of love for the Holy Qur'an, eradicated and eliminated all misconceptions about the Holy Qur'an and restated its irrevocable honour.

The Promised Messiah (as) not only himself gained mastery over the knowledge of the Holy Qur'an, but also provided assured guidance to others to understand the Holy Qur'an and undoubtedly it was an adorable service to the Holy Qur'an.

There was a time when people thought that no one can either understand the Holy Qur'an, nor follow it in practice, but he unleashed and scattered before the world all the secrets and gems of its understanding.

The Promised Messiah says: *'The one who as a devoted follower of the Holy Qur'an genuinely pursues and perseveres in pure love and enhances it to limits, is graced as a shadow to manifest the attributes of Allah the Exalted. All that is the result of that compelling power and impact that we witness in the discourse of the Holy Qur'an. Such an overwhelming effect cannot be found in any other book which is considered revealed by any other faith'*.

In each and every book of the Promised Messiah, there are glimpses of the love of the Holy Qur'an in one way or another. His versified writings in Urdu, Arabic and Persian, equally demonstrate the depth of his boundless passion and love for the Holy Qur'an in such a touching manner that there is no example of its kind anywhere else. He says: *'The light of the Holy Qur'an is a light clearer and brighter by far than any other kind of light! And Holy indeed is He Who is the source of this veritable river of radiance! O Lord! Does Thy Word constitute only a book? Or is it a Universe in itself? For, whatsoever was indispensable*

for mankind, for progress of the human mind, we find amply provided in this marvellous scripture!'

Similarly, in an Arabic verse, the Promised Messiah says: *'The Holy Qur'an is a holy book which is the embodiment of all distinctions. It causes its faithful to drink cups of knowledge and never stops providing more. We have observed in it manifest signs of guidance and we have found in it wisdom which saves from destruction and blesses with prudence'.*

To express the beauty, radiance, enticement and captivation of a beloved, lovers make comparison with the sun and the moon. But the Promised Messiah beautifully expresses his innermost sentiments for his beloved, the Holy Qur'an, in a Persian couplet when he says:

'The eye that has not accessed light from the Holy Qur'an,
By God! It will never be relieved of spiritual blindness all its life.
I cannot compare this light with the light of the sun because I can see that hundreds of suns are encircling the Holy Qur'an'.

The Promised Messiah's attachment and fondness of the Holy Qur'an was limitless. He says: *'O ye who read Ummul Kitab, that is Sura Al-Fatiha; Now watch this sun through my eyes. Ponder upon the supplication of Al-Fatiha again and again. It manifests the reality of it all.'*

Further he says: *'The light that is emanated by the Holy Qur'an exceeds that of a thousand suns.'*

Addressing the Jama'at, the Promised Messiah exhorts: *'You should study this Holy Scripture with the utmost attention and deepest deliberation and cherish it with love. You should love it as you have never loved anything else. Indeed, God has conveyed to me: "All good lies in the Qur'an". All kinds of good is to be found in it and this is the truth. Unfortunate indeed are those who give preference to other things over it. The Holy Qur'an is the fountainhead of all salvation, for all betterment and success. There is not a single spiritual need which has not been met for you in this Holy Book. It is the Holy Qur'an that, on the Day of Judgment, will testify the truth or falsehood of your faith. Appreciate therefore the value of blessings bestowed upon you. It is a precious blessing and a great treasure. Without the Holy Qur'an, the whole world would have been no better than a dirty clot of half-formed flesh. Indeed, it is a book compared to which all other sources of guidance amount to nothing'* (Noah's Ark, p.36-37).

During the time of the Promised Messiah (as), a journalist once visited Qadian and he was amazed to see the earnestness and fervour of everyone for the Holy Qur'an. He wrote: *'The genuine and true love for the Holy Qur'an that I saw in this Jama'at in Qadian, I have never seen anywhere else before. After morning prayer in the Mubarak Mosque, I went round for a walk and saw everyone without exception, young and old, sitting by a lantern reciting the Holy Qur'an. It was a truly captivating scene'.* In a nutshell, he said that *'in Ahmadiyya Qadian I could see nothing but the Holy Qur'an everywhere'.*

That is the atmosphere we need to revive and sustain in our lives everywhere. Our true love for the Promised Messiah can best be expressed through our love for the Holy Qur'an and the devotion of our life to its service.

The inestimable meritorious service of the Holy Qur'an inaugurated by the Promised Messiah (as) is being vehemently pursued and developed by the Ahmadiyya Jama'at today. The Jama'at is restless to continue and accomplish the mission of the Promised Messiah (as) to uphold the honour, purity and superiority of the Holy Qur'an and ensure that it reaches each and every household on this planet, and its dazzling light obliterates darkness for ever from the hearts of mankind.

Let me conclude with a heart-rending Persian couplet of the Promised Messiah (as): *'O ye ignorant, tighten up your belt for the service of the Holy Qur'an before you hear that so and so is dead.'*

Let us take that message to our hearts. Let us live for the Holy Qur'an. There should be none amongst us who misses out on the daily recitation of the Holy Qur'an. Each and every one of our household should remain perfumed with the fragrance of the Holy Qur'an. Let us put our heart and soul into its understanding. Let us follow its teachings faithfully in our lives so that we are accepted into the fold of the beloveds of Allah. Remember, that this is the only way to the love of Allah. Let us be amongst those chosen to illuminate the entire world with the radiance of the Holy Qur'an and bring lasting peace to the world through its teachings and lead humanity out of darkness into the ever shining light of Islam Ahmadiyyat.

May Allah enable us to do so. That then would indeed be an honourable tribute to the love of the Promised Messiah for the Holy Qur'an!

How to become a successful Dai-Ilallah

Late Dr Hameed Ahmad Khan

I am sure that over the years, you all have heard a number of speeches and took part in many discussions about preaching. As a result, you must have developed your own ideas and plans about how to become a successful preacher or Dai-Ilallah. It is a vast subject and can be talked about for hours. Today, however, I will take up only one aspect and express my feelings about it.

To learn any trade or profession we require some good books, one or more good teachers and then experience the application of that trade in practice. Finally, it is up to the student how keen and dedicated he is to the learning of that profession.

Preaching is one of the oldest practiced successfully since the time of Adam (peace be upon him). As Ahmadis, we are the most fortunate people on the face of the earth today. We have the best book - the Word of God, to guide us. It is supplemented by the divinely inspired books of the Promised Messiah (as). We know, or aught to know, the practice of the Holy Prophet (pboh) and his Companions.

We are blessed with the second coming of the Holy Prophet (pboh) and we, as Ansar, are fortunate to have met, known and benefited from the company of the companions of the Promised Messiah (as). We are also extremely fortunate that God has blessed us with Khilafate-Ahmadiyya, which is a constant source of Divine guidance and bounties.

We know the practice of his companions and Khulafa. Thus, nobody can dispute that in the Art of Preaching, we Ahmadis have the best possible means to become a successful Dai-Ilallah. I would, if I may, illustrate this point by an example. There are equally gifted students all over the world to be good scientists. But a student in Africa or Pakistan cannot achieve the same standard of excellence unless he gets access to the similar centres of excellence as in the West.

Ahmadiyyat provides an even better centre of excellence in the field of preaching. It has to be so. We are calling people to Allah and we have the backing of Allah.

For a Dai-Ilallah, therefore, opportunities are vast and numerous. They are open to all of us. We have the best means, the best tools to learn and practice the art of preaching. We cannot, in all honesty, say that we are limited in any way. Over the last five years, Huzoor has extensively spoken about preaching and how to become a successful Dai-Ilallah. It is therefore, obvious that every one of us can become a successful Dai-Ilallah.

As I said at the beginning, to learn a profession, the final requirement is a learning desire, dedication and a spirit of sacrifice on the part of the student. Without this dedication, nobody can hope to become a successful practitioner of a particular art. In spite of the availability of best possible means and institution, one cannot succeed without personal hard work and sacrifice. This is the law of nature and it can't change.

Sincere desire coupled with hard work and sacrifice will make us successful Daeen-Ilallah. Wishful thinking and pleasant dreams about preaching, without dedication and hard work, will not bear fruit.

Consciously or unconsciously, sometimes we delude ourselves that we are working hard. We then complain, or feel sorry for ourselves, that our efforts are not bearing fruits. In situations like that, we should be critical of ourselves and look into our inner self. To our amazement, we will find big gaps and large vacuums lurking about in our dedication to preaching.

We all are over 40 years. What did we do if we were not blessed with a child? Did we leave any stone unturned? Didn't we try to go to the best possible medical centre to seek help? Didn't we ask all our friends and Huzoor to pray for us? Didn't we cry in the middle of the night to our Creator to bless us with a child? Weren't we restless, anxious, depressed, humble and sad? Didn't we feel empty and inadequate? We spared no effort and did not hesitate to offer any sacrifice.

Do we feel the same if we fail to achieve a spiritual child? Can we honestly say that we are ready to make similar efforts and sacrifice in the field of preaching? If we can bring our efforts to the same level, then we will certainly be blessed with many spiritual children.

Most of us, with the Grace of God, already have physical children. We also have our jobs and professions. Let us see what we do about them.

We spend about eight hours a day at work. This is for our physical sustenance and material advancement. Do we ask ourselves this question: how much time did I

spend on preaching today? What efforts did I make? Again, like me, it must embarrass you every evening that our efforts and actions are quite inadequate.

We have children. We worry about their education, their health, and their successful careers. We go to schools to meet their teachers. We are ready to spend as much as it takes to further their education. We spend large amounts on their welfare and weddings.

Do we have the same feeling about preaching? Do we become anxious and perturbed if the spiritual child under preaching is not doing well, or if his spiritual progress is not satisfactory? If he plays truant, do we leave him alone, or do we look after and follow him with the aching heart of a father? Are we concerned with his total welfare, or do we just pass on to him a piece of paper published by the London Mosque? Are we ready to spend on him as we are ready to spend on our physical child?

What do we do if our child is poorly? We get the best possible medicine irrespective of the cost. We sacrifice our sleep and comfort to look after him. We supplicate and beg our Lord, The Healer, to bless him with good health. We ring Huzoor's private secretary for urgent prayers. Do we show the same urgency, the same concern, the same pain, the same dedication to remove the ills of our spiritual children?

My dear Ansar, this is the only way to become a successful Dai-llallah. Unless we develop similar dedication to our spiritual children under preaching, we can't hope to succeed. This is the way of the prophets and God's chosen people. This was the attitude of the Companions of the Promised Messiah (as), which fortunately we all witnessed. They preferred their spiritual children to their physical ones. You remember the story of that son of Ahmadiyyat who went abroad as a missionary and couldn't come back for twenty-five years due to lack of funds. He didn't see his physical children or wife for twenty-five years. She had grown old while he was away.

What do we feel when we meet Huzoor? Does he come across like a loving and caring father, who is most concerned about our welfare? Why shouldn't we follow in his footsteps? These are ways of preaching par excellence. We should become a replica of Huzoor in our own sphere. We should become a truly loving father to all our friends. Once we succeed in adopting this attitude, we will certainly become a successful Dai-Ilallah. Fruits of our labours will be forthcoming and they will be delicious.

Today, we are passing through a very important phase in the history of Ahmadiyyat. Looking around, we find that seeds of this divine movement have been scattered all over the world. They need to sprout and grow into big crops. For easy comparison, we can go back to early days of Rabwah, which are well known to most of the audience today. We are the branches and seeds of that beautiful crop in Rabwah.

All of us, wherever we are, have to work hard and offer sacrifices to create a small Rabwah around us. We have to fall back on our experience and memories and dedicate all our energies and resources to achieve this goal. The harder we work, the better the crop would be. Simple dreams and good intentions are not enough. We have to get up, like a farmer, in the early hours of the morning and start to irrigate this crop with the tears of our hearts. We have to plan and think and till the field during the day, keep the weeds out and look after it with love and tender care.

With full energy and vigour, we have to build little Rabwahs all around us. We should create small communities based on a culture devoted to prayers, remembrance of God and His prophets and service of mankind. We should never forget that we are the servants, not masters of this community, and our job is nothing but the service of this community. We should always be burning with the desire for the welfare of our mends, not ours.

Let me give you our own example - small, but hopefully inspiring. In 1982, ours was the only Ahmadi family in Hartlepool. We decided to go back to Pakistan for the welfare of our children. (We were defensive and defeatist in our outlook). Fortunately Huzoor happened to visit us that year. When he heard of our plan from my wife, he forbade us to go back to Pakistan till we had created a small community of 6- 7 Ahmadi families in Hartlepool. With the Grace of God and Huzoor's prayers and special attention, we now have that number of families in Hartlepool. But now they are our family. We cannot go back because Hartlepool is our home and all Ahmadis are part of our family. This is what I mean - creating a small Rabwah all over the world. We have to teach them Islamic values by example, patience and kindness. They in turn will, Insha-Allah, help create small Rabwahs in their own sphere.

My dear Ansar, every evening we should take account of our performance during the day. We should search our hearts and see if we cared and worked as much for preaching as for our worldly pursuits. The motto of an Ahmadi taught by the Promised Messiah (as), is to give our religion preference to our world. The day we achieve this in practice, in preaching, we will become a successful Dai-Ilallah, Insha-Allah.

Healthy Living

Part II

Dr Lafif A. Qureshi FRCP (Edin)

- **Human development and growth**

This subject is dealt with in very great detail in the Qur'an. It starts with the conception of the baby and carries through the various stages of development in the mother's womb. The changes as discovered by modern day embryology are described in the scientific order. Even the membranes of the placenta that cover the baby in the womb are mentioned. The progress of the child and growth followed by old age and death are then described. Some of the verses that deal with this important subject are detailed below.

'We created man from a mingled sperm-drop' (Al-Dahr 76:3)

'Then we placed him as a drop of sperm in a safe depository; Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the Best of creators.' (Al-Mu'minun 23:14-15).

Here various embryological stages of the human foetus are accurately described in detail. These were not known until recently when the science of Embryology was founded.

'He creates you in the wombs of your mothers, creation after creation, in threefold darkness' (Al-Zumar 39:7)

This is an amazing description of the three membranes of the placenta within which the human foetus develops in darkness in the womb of the mother.

'We have indeed created you from dust, then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make Our power manifest to you and We cause what We will to remain in the wombs for an appointed term; We have delivered you as a child so that afterwards you may reach your age of full maturity. And there are those among you who die and there are others among you who are made to recede to the age of senility with the result that they know nothing after having had knowledge.' (Al-Hajj 22:6)

In this verse origin of life and the subsequent development of the human body is detailed including embryological development in the womb and final decline to senility and dementia. A discussion about creation of life from the dust is not included here and any interested reader is referred for a detailed account of this subject to the book *'Revelation, Rationality, Knowledge and Truth'* by Hadhrat Mirza Tahir Ahmad (ra).

- **Creation of sexes from the female form**

This is another astonishing matter described in the Holy Qur'an as quoted below:

'O ye people! Fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women;' (Al-Nisa'4:2)

'He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her.' (Al-A'raf 7:190)

The Arabic word used for the 'single' soul or being in both places is *'nafsinw wahidatin'* a term used in this language for a female form. We now know from our advanced scientific knowledge that there is a difference between the genetic make up of males and females. In the sex chromosome females contain XX and males contain XY genetic material. This accounts for the determination of the sexes. XY make up in the males indicates that the second part of the pair that is Y is deficient in genetic material and is therefore not complete. Hence males are prone to several diseases carried on this chromosome that do not manifest in the females if the trait is recessive. The female carriers despite having one defective gene do not show up any signs of the disease because the other gene of the pair is normal but they may pass on the abnormality to their male offspring.

Another important discovery of our age is the realisation that some animals are hermaphrodite. It is possible for a true hermaphrodite animal to contain complete set of male and female organs in the body. Such an animal can give birth to a new offspring without the help of a male animal. Many animals of

this type have been described by the scientists. Even some human beings have been mentioned as being true hermaphrodites.

- **The Concept of permanent record of activities**

During the modern era of medical science we have discovered that every activity in the human body, whether of heart, brain, nerves, muscles or any other organ, is associated with the generation of electrical impulses. These can be recorded and analysed. We all know of electrocardiograms, recording the activities of the heart, and electroencephalogram, recording of the activities of the brain. Similar records can be made of nerves and muscles. We can even make records of long periods of these activities by special devices that can then be played back and analysed at leisure to investigate certain diseases.

There is a system of keeping similar records in the human body as is evident from the fact that an old experience can be recalled by the mind of a person after the lapse of a long period of time. Similarly the immune system of the body remembers every virus, bacterium or any other particle that it comes across during its lifetime and recalls its memory whenever required to do so. This phenomenon is described in the Qur'an in the following verses:

'But there are guardians over you; Honoured recorders; Who know all that you do'. (Al-Infitar 82:11-13)

'And everything We have recorded in a Book' (Al-Naba' 78:30)

'And every man's record of deeds have We fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open'. (Bani Isra'il 17:14)

'On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do' (Al-Nur 24:25)

The word 'guardians' in one of the verses quoted above appears to refer to the immune system that plays an important role in safeguarding the human body against attacks of viruses and other agents causing a variety of disorders. This may also refer to the memory of the nervous and other systems of the body that protect it from previously encountered dangers.

- **The Concept of a Soul**

This is another very important aspect of human life that is very ably described in the Qur'an. The human being is made up of two components, the body and the soul. Each one is dependant on the other and the two together make the individual. All the actions of the body affect the soul and vice versa. This concept is discussed in the following verses of the Qur'an:

'And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do'.

'And He is Supreme over His servants, and He sends guardians to watch over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not'. (Al-An'am 6: 61-62).

In these verses sleep and death are cited as examples to make people understand this concept. All of us have the experience of sleep and know the feelings of it. The physiology of sleep has been studied and partly understood. There are animals that hibernate and go into deep sleep over long periods of time. People experience dreams, pleasant ones as well as nightmares. So quite a bit is known to understand the above quoted verses. Sleep and death are described as similar entities where the soul dissociates from the body of the person.

In the case of sleep, this dissociation is temporary, whereas after death the dissociation is permanent. The experiences of the body are also described in these verses and that they are being recorded and have a permanent indelible mark on the soul. The experience of the body ceases after the death of an individual when the soul dissociates permanently from it. It is then that the body that once was a state of art machine decays and is recycled. Some parts of it may even be used as spares for other similar machines.

What happens to the soul after this permanent dissociation? Does it continue to have similar experiences as it did during the temporary dissociation of sleep? These questions are also satisfactorily answered in the Holy Qur'an but are not the subjects of discussion here. The important point to make, however, is that the body and soul are two separate and distinct entities that form our life in this world and the health of one part is important for the health of the other. It may, however, be explanatory

to make one other reference about the human soul from the Holy Qur'an and that is as follows:

'And they ask thee concerning the soul. Say, 'The soul is by the command of my Lord; and of the knowledge thereof you have been given but a little'. (Bani Isra'il 17:86)

- **Provision of Food**

The provision of food is a very important aspect of life. This science has made enormous advances during the recent times for humans to understand the processes involved. The sun with its enormous energy is important for the photosynthesis, evaporation of water, and many other well known or less well known processes; the moon with its gravitational forces and properties of reflecting the light from the sun; the presence of vast amount of water in the oceans of the earth and the high mountains forcing the air laden with water vapours to rise up and get cooled resulting in rain and snow falls and thus creating a permanent supply of fresh water are all new scientific discoveries. All these play very important part in providing food for not only human beings but all other living forms inhabiting this planet.

These matters are described at several places in the Holy Qur'an but only one quote here may explain the amazing scientific knowledge contained in this book:

'He it is Who sends down water for you from the clouds; out of it you have your drink, and there grow form it trees on which you pasture your cattle. Therewith He grows crops of all kinds for you and the olive and the date-palm, and the grapes and all sorts of fruits. Surely in that is a Sign for a people who reflect.

And He has pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

And He has pressed into service the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

And He it is Who has subjected to you the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, that you may thereby journey and that you may seek of His bounty and that you may be grateful.

And He has placed in the earth firms mountains to sustain you, and rivers and paths so that you keep to the right path.' (Al-Nahl 16:11-16)

In these verses the importance of fresh water, oceans, sun, moon, stars and mountains in producing the vegetation of all kinds as well as animals is clearly mentioned. The other very important point to note is that according to these verses all these creatures of God are pressed into the service of mankind by His order. They are there to support, sustain and serve human beings. All these resources, if used intelligently, wisely and with due considerations, serve the whole human race and help to keep them prosperous and in good health.

(to be continued in the next issue)

Introducing the Books of the Promised Messiah

Fathi-Islam (Victory of Islam)

In this book (written and published in 1891), Hadhrat Ahmad first makes mention of the efforts that the Christians were making at that time to convert Muslims to their own faith. He remarks that darkness has prevailed and disorder has become the order of the day. Good deeds are derided and poisonous ideas are being infused into the minds of people. He pointedly makes mention of the teachings of Christianity, which are like mines to blow up righteousness and piety and announces to the people all over the world that he has been sent by God to counter all these evils. He asks Muslims if they do not think that it was necessary that in such circumstances, a godly man should have come to help them and the world at large. He claims that he is the one who has been sent at the most appropriate time to correct the wrongs, to revive the religion (of Islam) and to establish it in the hearts of the people. As for the sacrifices that would be needed, he says that revival of Islam demands a sacrifice from us and that sacrifice is that we should give our life for it.

The Promised Messiah outlines his work and says that in order to reform the people, there are five things that will have to be done, like five separate departments, or five branches of the main task. Those five branches

1. To write books for publication and distribution.
2. To issue posters and handbills.
3. To entertain those who come to Qadian for further understanding.
4. To write letters to the people in different parts of the world.
5. To organise those who are initiated into the field.

To assure the people that it was essential to believe in him, he says that he who leaves him, leaves Him Who has sent him, and he who joins him, joins the One Who has sent him. He further says that he has a lamp in his hand and he who comes to him will partake of the light of that lamp but he who flees away from him because of suspicion and doubt will be thrown into the darkness.

He says that he is the well-secured fort and whoever enters this fort will save his life from falling into the hands of the robbers and dacoits but he who stays away from his four walls will have to confront death from all sides and even his dead body will not be left intact. Hadhrat Ahmad then makes mention of his very close followers, among them Maulvi Hakim Nur-ud-Din. He also mentions with great affection and admiration Sheikh Mohammad Hussain Muradabadi, Hakim Fazl-ud-Din Bherwi and Mirza Azim Beg.

At the close of the book the Promised Messiah has made an announcement to the effect that all those who would like to ask any questions or who have any objections against Islam, the Holy Qur'an and the Holy Prophet (pboh), or against himself, his claims or the work that he is doing, they should write to him and seriously and sincerely ask for his answers. He tells them in this announcement that he will publish their questions or objections with his answers in a book form.

Aasmani Faisla (The Divine Decision)

This book was published in December 1892. As the title of the book shows it is a sort of invitation to Maulvi Nazir Hussain of Delhi and his pupil of Maulvi Muhammad Hussain of Batala and to all those who think in the like manner, be they maulvis, mystics (Sufis) or pirs (religious leaders), to a Divine Decision and it also shows the truth about their previous discussions. The Promised Messiah says that these are the people who have dubbed him Kafir (non-believer), Dajjal, liar, irreligious, faithless, the accursed and far away from the men of God.

At the very outset, the Promised Messiah, addressing Maulvi Nazir Hussain, reminds him that he also is not free from the fatwas of kufr and in fact he is considered to be the greatest of the kafirs. Just as truthful and righteous Muslims are anxious to bring people into the fold of Islam, so is the Maulvi Nazir Hussain anxious to see that somehow or other somebody from among the Muslims is dubbed as a kafir.

The Promised Messiah refers to his books Brahin-i-Ahmadiyya and Surma Chashm Arya and says that anybody who would read these books would certainly be convinced that the writer is a great champion of Islam and is greatly interested in establishing the grandeur of the Holy Prophet, peace and blessings of Allah be upon him, in the hearts of the people.

Despite this fact, Maulvi Nazir Hussain and his pupil of Batala have wasted no time in calling him a kafir and that shows lack of patience on their part. He invites them to heavenly signs and says that God has promised four kinds of divine help for the true and perfect believers and these four kinds are the surest signs for the distinction of perfect believers:

1. The perfect believers receive good news before the happenings actuality took place - and these good news are connected with the believers and their relatives and friends.
2. The perfect believers are given information about what will happen in future.
3. The prayers of the perfect believers are heard and accepted.
4. The perfect believers are given insight into the secrets of the Word of God, the Holy Qur'an.

Having mentioned these signs of the true and perfect believers, the Promised Messiah says that he is prepared to prove as against Maulvi Nazir Hussain and others that these things are to be found in him while they are devoid of these things. He gives some detailed explanation as to how these proofs could be supplied.

The book closes with a notification to the effect that the Jalsa Salana (Annual Conference) be held every year on 27 to 29 December. This notification was issued on the 30 December 1891 and the Promised Messiah says that his followers should meet on 27 December of the next year and they should meet for three days. As for the meeting, he says that his followers should get together to be in his company, to listen to spiritual talks and to join in collective prayers.

OBITUARY

MR. ABDUL MAJID KHAN

NAIB QAID MALL MAJLIS ANSARULLAH UK

Mr Abdul Majid Khan passed away at Medway Maritime Hospital, Gillingham on Sunday 28 May 2006 at the age of 56 after a short illness. *Inna lillahe wa ina ilaihi rajeoon* .

The 6th son of the late Qari Muhammad Yasin Khan and Mrs Hafiza Begum, Majid Sahib resided in Nairobi until 1964 when he immigrated to England with his parents.

He was a quiet but very dedicated member of the UK Jama'at and served in various capacities at local as well as national levels. He would see through with utter devotion any duty entrusted to him. As the Zaeem of Ansarullah in Gillingham, he would personally ring the members to encourage them to take part in various functions and would go to painstaking effort to organise members' transport.

Since his early retirement from the IT/ Banking profession over four years ago, he devoted almost all of his time serving the Jama'at. At the time of his demise Majid Sahib was the General Secretary of the Gillingham Jama'at.

He used his computer skills in working with the AIMS team – computerising Chanda records for the UK Jama'at. With great diligence and patience, he liaised with various Jama'ats throughout the UK with this task. He was also responsible for holding classes in the north of England to teach Financial Secretaries the handling of computerisation of Jama'at finances. His dedication to his duty was unwavering and even during his time in hospital, in his final days, he did not stop taking calls on his mobile phone. Most of his callers were not even aware of the seriousness of his illness.

His Janaza prayers were led by Hadhrat Khalifatul Masih V (aba) at the London Mosque on 1 June 2006. He was buried in the Ahmadiyya section of the Woodlands Cemetery in Gillingham where, after the burial, the silent prayers were led by the Regional Missionary Maulana Daud Ahmed Qureshi Sahib.

He leaves behind a widow and two daughters. May Allah Almighty grant him a lofty place in paradise and may He grant the family fortitude and patience to bear this loss.

EDITORIAL *(continued from page 3)*

Muslim leadership - religious or secular - is devoid of God-given wisdom and is not able to lead the Muslims to prosperity. It is leading Muslims to humiliation and disappointments. If Muslims want to prosper in the world, then they are left with no option except to turn towards Allah and recognise the Reformer of this Age, i.e. the Promised Messiah, and establish a link with the religious leadership founded by him. They need to understand Islam as taught to the Promised Messiah and then strive for the propagation of Islam. If Muslims fail to pursue this, then there is no way out for them to attain prosperity and superiority in the world. May Allah grant wisdom to Muslims. Ameen.

Majlis Ansarullah Annual Ijtima'a

Friday, Saturday and Sunday

3rd , 4th and 5th November 2006

Centenary Khilafat-e-Ahmadiyya
ESSAY WRITING COMPETITION

RULES

Item # 36 of the approved scheme of Centenary Khilafat-e-Ahmadiyya states that every country shall arrange an Essay Writing Competition at National level. The competition shall be separate for Atfal and Nasirat. Syedna Hadhrat Khalifatul Masih V has also approved that in countries outside Pakistan these competitions are to be arranged by National Majlis Ansarullah of each country.

The following are the Rules & Regulations which shall govern this essay writing competition. These are to be implemented by National MajIis Ansarullah, National MajIis Khuddamul Ahmadiyya and National Lajna Imaillah.

1. The topic of the essay is "Institution of Khilafat".
2. The essay shall be minimum of sixty thousand words and maximum of one hundred and twenty thousand words written in the national language of the country.
3. A complete list of references shall be given, stating the names of author, year of publication, title, edition and publisher.
4. The essay shall be type written.
5. The last date of submission is 30 July 2007. Entries received after the due date will not be considered for the competition.
6. There shall be 9 main prizes:
   (i) First, Second and Third prizes and certificates for members of Majlis Ansarullah.
   (ii) First, Second and Third prizes and certificates for members of MajIis Khuddamul Ahmadiyya.
   (iii) First, Second and Third prizes and certificates for members of Lajna Imaillah
7. Additional prizes will also be given
8. All participants will be awarded a certificate of participation
9. Members of each auxiliary organisation shall submit their essay to MajIis Ansarullah through their organisations.
10. The following are the sub-headings given only to guide the competitors. However, they should by no means limit their essays to these only, but must include them.
    (i) Definition, importance and types of Khilafat.
    (ii) Institution of KhiIafat according to the Holy Quran and Ahadith.
    (iii) The importance of Khilafat according to Muslim Scholars.
    (iv) The importance of the station of Khilafat.
    (v) The great objectives of Khilafat.
    (vi) Institution of Khilafat is a part of religion.
    (vii) Responsibilities of Khilafat and the great system of discharging them.
    (viii) The establishment of Tauheed (Unity of Allah) through Khilafat.
    (ix) Khilafat as a means of spiritual elevation.
    (x) Khilafat as a means of unity of nations.
    (xi) Sayings of Hadhrat Masih Maud (as) and his khulafa about Khilafat.
    (xii) Blessings of Khilafat.
    (xiii) Brief account of Khilafat-e-Rashida.
    (xiv) History of Khilafat Ahmadiyya and a brief life sketch of each Khalifa.
    (xv) Tharikats of Khulafa Ahmadiyya.
    (xvi) Great achievements of Jama'at Ahmadiyya during Khilafat.
    (xvii) Establishment of Khilafat and our responsibilities.

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